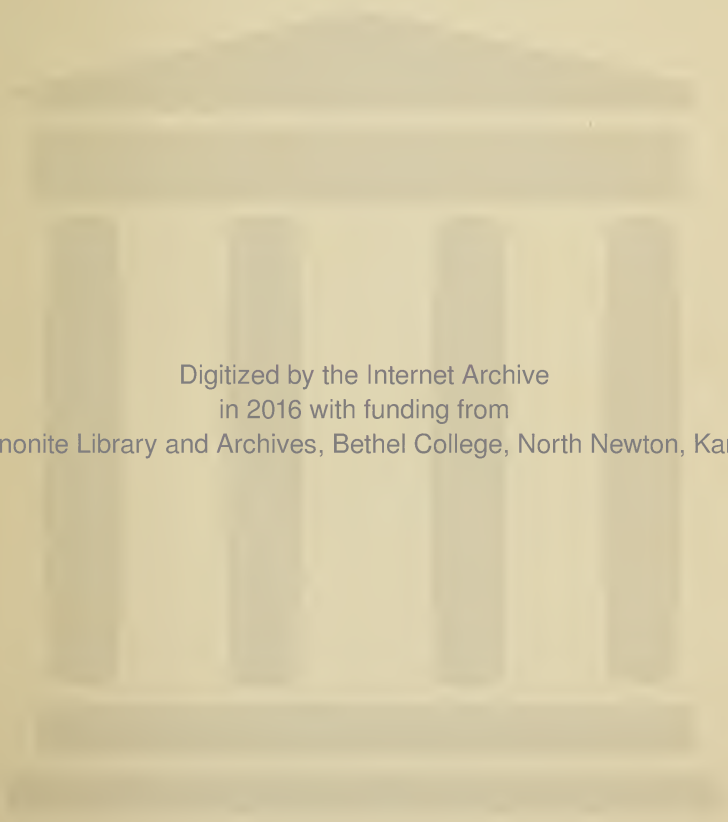


THE CHARGE OF THE CHURCH
OF JESUS CHRIST TO YOU

J. H. LANGENWALTER



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J. H. LANGENWALTER
President of Bethel College
Newton, Kansas

BETHEL COLLEGE

NEWTON, KANSAS

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DEDICATION

THIS WORK IS DEDICATED IN SYMPATHETIC ADMIRATION TO THOSE OF THE YOUTH OF OUR DAY WHO LOOK FORWARD TO A LIFE GRATEFULLY COMMITTED TO GOD.

FOREWORD

This work has gradually grown out of the study of young lives from the angle of a pastor, and a teacher in college, and seminary. The recurring occasion when young men and young women fared forth with enthusiasm to tell others through word and deed of what God, as revealed by Jesus Christ, had come to mean to them, suggested repeatedly the thought that a brief yet somewhat comprehensive message to them might not come amiss.

The letters of Paul, especially those to Timothy and Titus, seem to the author to suggest the value of such an undertaking. This will explain why these letters have been drawn upon so freely in this work.

The author owes much to the inspiring interest of his students throughout the ten years' experience in college and seminary. It was to a small group of these that fragments of what follows here were first given in the final lecture in a course of biblical homiletics in the Mennonite Seminary at Bluffton, Ohio, in 1918. Four years later a larger portion of this work was given in the form of a com-

mencement address to the graduates of the Witmarsum Seminary.

While this work is primarily written for those who have definitely dedicated themselves to Christian work, of a specified type, the truths which are here presented are meant for the good of every Christian. The author takes the position with many others in the Christian Church that to be a follower of Jesus Christ means to be a carrier of the "Good News of Jesus Christ" to others. This does not do away with Christian teaching at home or abroad by those who have been specifically ordained for this work, but it does add to even their efficiency by laying it upon the heart and the mind of every confessor of the Christ that he also is a messenger for the Master. The wish of Moses, "Would that all Jehovah's people were prophets, that Jehovah would put his spirit upon them," (Numbers 11:29b), is well worthy of receiving the consideration of both the ordained and the unordained followers of Jesus Christ today. Moreover, it may be a good thing for the layman of the Church to understand more fully the obligations and the problems which face the minister.

Not every duty of the Christian whether lay or ordained, could possibly be touched up-

on in a brief work of this kind. It is assumed that those who undertake Christian work are men and women of prayer—who go freely to the Source of our strength in carrying out the work of our Lord and Master, and it is assumed also that just as they have been won themselves they make it a part of their life's business to become "soul winners." To the author, this seems self-evident, both as a matter of gratitude for what we have received ourselves, and as a matter of fraternal interest for those who need what we have received.

The author is grateful to many whose suggestions, more often unconsciously than consciously given, have moved him to commit this material to print and he sends it forth in the hope that others may catch the suggestion and inspired by the same may become more efficient bearers of the "Good News of Jesus Christ" to such portions of the world as they may touch during the days of their sojourn upon earth.

J. H. LANGENWALTER.

Bethel College,
Newton, Kansas,
February twenty-second,
Nineteen hundred twenty-three.

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INTRODUCTION

In a moment when Paul sat down to write one of those superb personal letters to an individual for whom he had deep love, as well as high regard, he wrote these words, "The end of the charge is love out of a pure heart and a good conscience and faith unfeigned." (I Timothy 1:5). In this letter, as well as in other personal letters, Paul uses the statement "charge" frequently. He seems to feel that somehow, as a young man committed to Jesus Christ faces the possibilities of his day that there is a charge committed to him which he does well to regard with sanity and fervor. This word "charge" may be considered as a proclamation, or, again, it may be understood as an order to be obeyed, but it may also be taken as a matter of teaching or instruction.

If Timothy, the young, spiritual son of Paul of more than eighteen hundred years ago, was confronted with what Paul termed a "charge," we of our day would do well to face life squarely and ask ourselves, both as to whether there is a charge committed to us, and what constitutes that charge. Would not Paul say to us also, "This charge I com-

mit unto thee, my child Timothy, according to the prophecies which led the way to thee that by them thou mayest war the good warfare, holding faith and a good conscience." (I Timothy 1, 18) ?

As a matter of information, this brief message is important. It is whole-souled in tone. There is nothing of the spirit of the proverbial "second lieutenant" about it. It speaks of an intimate relationship between him who reports the charge and the recipient. It implies an equally beautiful and strong relationship between him who bears this message to his young friend and Him from whom it comes. It is a great man's appeal to a man who can become great.

You too, my young friends, are in the line of a strong succession. That succession is prophetic in no crass sense, but in the real sense of having been called of God to work,—a work which is dear to Him, unspeakably dear. You too stand at the place where to progress means that you shall carry on a warfare, not of physical force, but a warfare that shall push the firing line of love out just a bit farther and carry the Cross of Jesus Christ a bit more fully and clearly into the lands where people still "sit in darkness,"—and these lands do not all lie across the sea,

nor do all their people belong to the colored races. You too, will need to hold the faith by living it in such a way that your lives shall increasingly be your profession which could not be couched in mere words, but which will be clearly understood by those to whom your words would be strange sounds. You too, will find it your increasing reward to keep a good conscience so that that which you want to be with God shall never be marred by disharmonious attitudes on your part toward Him.

This matter of having a charge committed to one is not out of keeping with the spirit of Jesus Christ when he says, "And ye shall know my truth and the truth shall make you free." (John 8,32). This charge does not make men slavish, it sets them free in the larger sense. Paul suggests this when he writes to Timothy, "And to this end we labor and strive because we have our hope set in the living God who is the savior of all men, especially of them that believe." (I Timothy 4,10). Paul felt that this was worth the labor and the striving, and, therefore, chose them. When such an objective is set before a young man or a young woman, the labor which is necessary and the strain which becomes its incidental companion are

forgotten for the most part because of the hope which is set on the living God, and because of the true freedom which they will find.

You will find the religious needs and the religious responses of men if you can make them see God; and, if you will pay the price in labor and striving to convince men that you are taking the charge committed to you with manly or womanly seriousness, men will believe in your religion. There are few men who do not spend much time, comparatively, in giving consideration to the fact that they need to be saved from themselves as they now are to the kind of self which they ought to be. They want to realize somehow, sometime, somewhere, the assurance that they are right with Him Who, after all, speaks of Himself all about them, as well as within their own souls. It is a part of your charge committed to you that you shall not only bear the message to men who need God, but to bear it in such a way that God may appeal to them and may win them through ways of His own for which you cannot substitute.

In bearing your charge to men you will find opportunities of yielding to things which would tend to weaken you as bearers of the "Good News of Jesus" to others. For this

reason Paul writes to his young friend, "But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on the life eternal whereunto thou wast called and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God who gives life to all things and of Christ Jesus who before Pontius Pilate witnessed the good confession, that thou keep the commandment without spot, without reproach, and until the appearing of our Lord, Jesus Christ" (I Timothy 6:11,14). "Oh Timothy, guard that which is committed unto thee, turning away from the profane babblings and the opposition of the knowledge falsely so called" (I Timothy 6:20). You will note that Paul gives a pungent warning in regard to things from which to turn with promptness and clearness of decision, but even here he devotes more time to the things which Timothy is to do. He is to "follow after," that is, he is not to stand around and merely wait for things to happen.

He is to follow after **righteousness**. There are many crooked things with which men have to contend, but any young man who will accept the charge of Jesus Christ needs to keep himself straight.

He is to follow after **godliness**. There is a sense in which we cannot be like God. We cannot be equal to Him, but there is a sense in which we can and should be like God. We can increasingly become more like Him in the desires of our hearts and intents of our minds.

He is to follow after **faith**. He is not to clasp some statement rapturously unto his bosom and say that he has the faith. He is to take, with the full capacity of his soul, the attitude of childlike, loving confidence toward God and to keep growing in this attitude.

He is to follow after **love**. However sweet the impulses and youthful emotions and passions may be to him today, he is to realize now that there will come a time when love must take on man-sized proportions, that it too can grow and must grow if he is to remain increasingly a worthy charge-bearer of his Lord.

He is to follow after **patience**, steadfastness or greatness of courage. The idea conveyed by this word is in no sense the counterpart of mere submissiveness. It definitely expresses the idea of courage, but courage of a great caliber, of a fine quality,—a thing which no youth can hope to get fully de-

veloped at one stroke, and without which he cannot hope to render any service worth while.

He is to follow after **meekness**. He is to know his place and to fill it well.

Again, Paul suggests to him that he should fight the good fight of faith. That is, he should exercise himself in the faith which he now has, that he may grow stronger in faith which he may have; that he is to lay hold on, that is, "lay hands on," the life eternal whereunto he was called. When God graciously gives eternal life to men, it becomes their right by virtue of His grace, and, once it becomes their right to have life eternal, it becomes their moral obligation, their spiritual duty, to lay hold on eternal life. Eternal life is not a matter of length of existence, but a matter of quality or caliber of life. Jesus defines it thus in His great prayer in John 17:3: "And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, Jesus Christ."

These things seem to have constituted in the mind of Paul an interpretation of the will of God; and, therefore, he charges his youthful protege in the sight of God, who gives life to all things, and of Jesus Christ, who before Pontius Pilate witnessed the good

confession, that he keep the commandment without spot, without reproach, until the appearing of our Lord, Jesus Christ. No man can ask less of you today than that you keep the will of God unsullied and do not become responsible for any reproach justly heaped upon it by other men because of your conduct.

No doubt young Timothy considered these words a strenuous charge, and well he might. They are just that, and one does not wonder that Paul himself finds his emotions stirred by the message which he has just given, so that he says, "Oh, Timothy, guard well that which is committed unto thee, turning away from the profane babblings and oppositions of knowledge which is falsely so-called."

You, too, have a charge to keep, but to keep it as a charge of the living God, not as a dead thing that can be wrapped up in a napkin and buried until the Master calls for it again. He who keeps this charge well has no time for profane babblings or conceited protestations as to the superiority of his knowledge.

One wonders whether after such a charge the mind of young Timothy did not raise the question as to the possibility of meeting it. He must have felt his weakness

in becoming responsible for the keeping of so much with so little encouragement to be expected from his environment. Paul meets this feeling when he says, "That good thing which was committed unto thee, guard through the Holy Spirit which dwelleth in us." Timothy also was compelled to learn that there are good spirits and bad, and that while many a time he would be compelled to avoid the influence of evil spirits that very fact should make him all the more ready to give full sway to the suggestive guidance of the good Spirit, the spirit of God. You also will need the help of the Holy Spirit, and it should be a source of encouragement to you to remember that Jesus called him Paraclete, i. e., "One who can be called to your side."

To some of you, who are about to lay down the work of students in some institution, these things have hitherto been committed as charges of information and instruction. You have been taught these truths. You have been instructed as regards their meaning and their carrying power. Now you yourselves are to become the proclaimers, the teachers, the instructors, and, therefore, you need to face yourselves as such, who in turn are to commit this charge

to others. Whether professionally so, or not, is a very secondary question. Each man, woman, and child to whom you will commit this charge has a life to live, has a need for these truths, has an end to seek which can be found only as they learn to face God squarely and honestly without confusion of mind. In all of these the church of Jesus Christ is interested. I speak not now of any one formal organization. I speak of that great body of believers in Jesus Christ who are essentially committed to him. There is an esprit de corps of the Christian Church which cannot be overestimated, and dare not be underestimated. Men of all colors and races, who though they may never have known each other are still one at heart as they face our God, these they are who constitute the "Church of Jesus Christ" which charges you.

CHAPTER ONE

AS INDIVIDUAL PROSPECTIVE TEACHERS

First, the Church of Jesus Christ charges you to consider whether you should teach at all. The warning of James (3:1-2a) "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment, for in many things we all stumble," still has its significance. As you go about to commit this charge to others you are facing responsibility, and you yourselves need to be responsible men and women. If ever the world needed such people it needs them today. The facing of such responsibility is not unaccompanied by humiliations. There always has been "stumbling", and, so far as we can see, there is likely to be some for a considerable length of time to come; but that stumbling should be decreasing in the experience of responsible men.

Sometime ago this inscription was seen on a card placed in a prominent position on a great business man's desk, "He who makes no mistakes does nothing. He who makes too many loses his job." A friend who saw

it said to him, "You should have added to it, 'Or should lose it'." That is the warning which the business world holds out to the irresponsible man, the man who does not "watch his step", the man who is not careful about decreasing the amount of his stumbling. Sometimes a man may continue to hold his nominal position, but so far as the real opportunity of his work is concerned he loses that. You too, in spite of the fact that your consciences told you that you should not teach or preach, might continue to hold, through some influence of your own or of others, a nominal position of responsibility, but your influence as one to whom God has committed a responsible charge would be lost, and that loss cannot be compensated by the gain that any nominal position might bring you.

Second, the Church of Jesus Christ charges you to keep your fitness for leadership. "Faithful is the saying, if a man seeketh the position of an overseer, he desireth a good work. The overseer, therefore, must be without reproach." (I Timothy 3:1-2a). Is not that a fine challenge to the youth in whose veins there pulsates life-teeming blood and whose heart throbs at the thought of what it means to be the comrade of God!

The church of Jesus Christ is willing to give young people an opportunity to meet that challenge. It is willing to commit to you, my friends, a great work, and it expects you to add dignity and honor to that work and to detract nothing from its value through any reproach which you may heap upon it by losing sight of the charge which has been committed to you.

Third, the Church of Jesus Christ charges you to know what you are about.

(a) "Jesus Christ came into this world to save sinners." (I Timothy 1:15). This sentence discloses a very significant fact that affects both the world of humanity in its supreme need and the Son of God and Man in His supreme attempt to meet that need through self-sacrifice. He who would carry the charge of His Lord dare not lose sight of the fact that there are sinners and that Jesus Christ came to save them.

(b) In the second place, the long-suffering of Jesus Christ must be able to show itself further in you. (I Timothy 1:16). Somehow, men are going to rate Jesus Christ by what they see in you. Your actions and your attitude will usually speak so loudly that men cannot hear what you say, and the charge which has been committed to you will find

its interpretation in the minds of men through the strongest impression which you make upon them.

Fourth, the Church of Jesus Christ charges you to grow. The writer to the Hebrews complains (5:11-12), "Of whom we have many things to say and hard of interpretation, seeing ye are become dull of hearing, for, when by reason of the time ye ought to be teachers, ye have need that one teach you which are the principles of the oracles of God and are become such as have need of milk and not of solid food." Just as this writer of old felt that there was a time when those who had received unusual opportunities could reasonably be expected to stand on their own feet as leaders, so the world today, and most of all the Christian Church, expects men to reach the age of accountability, for things to be done as well as for decisions to be made.

Fifth the Church of Jesus Christ charges you to get a correct measure of yourselves. Paul touches upon this thought, both with force and clearness, when he says (Romans 12:3), "For I say through the grace that was given me, to every man that is among you not to think of himself more highly than he ought to think, but so to think

as to think soberly according as God hath dealt to each man a measure of faith."

This thing of getting one's measure correctly is a problem which each person placed into a position of leadership must solve, but it somehow seems as though the ministry needs to give extra thought to this fact. Again and again in history, when ministers or other Christian workers have had an unusual opportunity, instead of getting a correct measure of themselves, they have looked upon their opportunity as a personal privilege and have developed an unhealthful class spirit which forgot to serve but attempted to feed on the glamour of its nominal position rather than to find satisfaction in the opportunity of serving Christ and of being useful to mankind. Of this danger Fairbairn says (*The Philosophy of the Christian Religion*, page 560), "The more religion is bound to a special class of persons who officiate at special times and seasons, the more these persons become distinguished, not by character but by descent, not by spiritual purity but by ceremonial cleanness, not by moral eminence but by distinctions of office and habit. And these things do not make for a high or a universal ideal in religion; on the contrary, without their abolition, one

could not be realized. The only institution possible in a universal religion must be an ideal; and Christ is at once an historical and a symbolical person. As the one, He shows what the worshipper ought to be; as the other, He is the cause of acceptable worship."

It may be well in this connection to say a word about worship, for it is still true, as Jesus said to the woman at the Sychar well (John 4:22a), "Ye worship that which ye know not," and then added significantly, "but the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for such doth the Father seek to be his worshippers." (John 4:23,24). Viewed in this light, worship becomes a very valuable as well as a very practical thing. One begins to realize that worship is the feeling that you have business in the presence of God, and that you are willing to accept any contribution which He may wish to make during and after the time when you have had your interview with Him.

There probably never was a time, at least not within recent generations, when the struggle between keeping oneself pure and undefiled on the one hand and the desire to be recognized because of some official standing on the other hand, was quite so acute as

it is today. The forms in which this struggle finds its expression are varied and, on the surface of things, seem to have nothing to do with the age-old responsibility of getting one's correct measure; but anyone who faces squarely the facts as they may be seen in the struggle, soon realizes that that admonition still has its place in the work of the church today.

What is true concerning overestimation is no less true concerning underestimation of the self, or self-depreciation. Both are incorrect and, therefore, unworthy of any one worth following.

Sixth, the Church of Jesus Christ charges you to remember that you are young. Paul writes to his young friend Timothy, (I Timothy 4:12), "Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity."

Young people have always had to face the facts that they still have much to learn; that their best friends expect them to grow and will do much to give them an opportunity of doing so; that they need enthusiasm; that they should have freshness of vision; that they have time both to labor and to wait; and that, withal, they have the right and the

spirit to set a new pace for the progress of the Kingdom of God. These facts, Paul evidently has in mind as he intimates to Timothy, that he would have much to learn; and what youth of today, facing the great work of the Kingdom of Jesus Christ knows everything? As we look back into history, the life which faced a young man in the time of Timothy seems quite simple as compared with the complexity of the problems which confront human society of our own day. Yet Timothy had much to learn. So does he who today faces the world with its wants as expressed both by its desires and its needs. Who can take up a single problem that engages the attention of human society today and lay across it the straight-edge of his own knowledge and say with confidence, "There is the solution"? Anyone who dares to do this will find out sooner or later that either he has given only a superficial attention to all of the facts that are involved, or he has attempted to give, instead of a solution, a glittering generality which has no contact with the facts involved in the case.

If Timothy was expected to grow, by a man like Paul, he was to be congratulated, for not every youth of his day received such encouragement for spiritual growth in un-

selfish service and love. The church of Jesus Christ today takes the same attitude toward you, her prospective leaders. You may not always realize this. When you do realize it occasionally, you may feel that men expect you to grow as a mere matter of duty to them. You may feel at times that that which is expected of you in the way of growth is unreasonable, but remember this as you fare forth with the blood of youth coursing through your veins, that he who really expects you to grow and to succeed in the Kingdom of God is willing to do something to help you realize that expectation.

Timothy was expected to have enthusiasm enough to keep going in spite of any handicaps which might come to him because of men who thought that he was a mere youth. You too will need enthusiasm and will find out sooner or later that that is not identical with effusion. Real enthusiasm gradually becomes a glow, rather than an effusive explosion. It should not die out with the years, but become warmer and stronger. It is necessary in the Kingdom of God if it is necessary anywhere and we charge you to guard well this glowing fire on the sacred hearths of your lives.

You too need freshness of vision. The

thing which is fresh in the true sense of the word is that which has great potentialities for ripeness in the future. Men need to see, and to see clearly, and they need to see in and for their own day. A man may look back a thousand years or more and say what men ought to have done at that time. His vision may be clear, but, so far as making any contribution to the life of his day is concerned, it may be very useless. He may join his voice with that chorus which has often confused things by saying that men of our age can have no true and usable vision. He may dampen the ardor of youth by so doing, and we leave it to him to meet his responsibility before God; but we charge you, my young friends, to learn to see things as they are with the vision of God and with a freshness that makes that vision realizable in your day.

You too, will find it a healthful exercise to learn to labor and to wait. He who sees clearly sometimes finds his soul filled with righteous indignation at the slowness with which things can be righted. He may find himself strained almost to the point of bursting with an impatience which to him seems holy. The danger is that he may lose the clearness of his vision through his very impatience; and, losing this, he may stop the

labors that would eventually help him to realize the thing for which his soul now yearns. The foregoing is no suggestion that after all an inactive life, a passive existence, may be the more desirable, or that it may even be excusable.

As young people of today faring forth into the fight for God, you have both the right and the opportunity to set a new pace for the progress of His Kingdom in your day. That pace, however, will find its rate not in any paper program that you may be able to produce, and to produce with enthusiasm, but it will find its rate eventually through the constant labor which you put forth and through the grandeur of soul with which you can wait when others insist either upon going ahead recklessly or giving up the work entirely. You will find limitations which seem like the iron bars of the cage to the tiger caught full grown in the jungles. You may fight these limitations if you will, but you had better outgrow them. Opposition feeds on antagonism, and grows the stronger. There are exceptions to this rule, to be sure, but too often even good men have attempted to run their affairs by the exception rather than by the rule. There is always an opportunity of keeping up your ex-

ercise in spiritual growth which makes you strong even while the limitations are closely drawn about you, and then it is a good thing to remember that you are young, that much of that which you possess is, after all, still potential and, for aught we know, may need some of these limitations to exercise itself for the strength that will be needed for the work to be done when you are ready for it.

Seventh, the Church of Jesus Christ charges you to show a proper appreciation for your heritage. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." (I Timothy 4:14-16). It is well for any young man facing life with a serious purpose to keep in mind that, after all, he is a member of a long succession of men who have lived, are now living, and will live, and that he cannot hope to do his best if he loses sight of the contribution which those men have made who have gone before him. Someone has said that not to neglect the gift that is within thee, means

to keep that gift bright with use. We do well to heed this suggestion. Keep your ability bright with, and for use. Do not simply polish it to gloat over it as something which gives you an advantage over others whose heritage may not seem to be so worthy of note as yours. Perhaps it is merely not so easily traceable, or perhaps they have been too busy doing things worth while to trace out the accidental features of their genealogies.

Anyone who shows the proper appreciation for his heritage will be diligent. He will exercise himself both in work and in study. There is nothing which will help you to overcome difficulties quite so much as work, and the twin sister of work is study. You should have a place to study, and there should be a definite time that dare not be encroached upon, that you will set aside for study, not merely to prepare next Sunday's sermon or that extra address, or talk, or lecture which was thrust so invitingly or so coercively upon you. These times will become the oases in your life,—the time when you have slipped away to read a book without having in mind the preparation of anything for immediate use,—the time when you have taken the opportunity to think, to relate the facts as you

have been discovering them to each other, to yourself, and both to God. Without these, it will be practically impossible for you to heed the admonition of Paul to "Take heed to thyself and thy teaching."

Eighth, the Church of Jesus Christ charges you to make a proper estimate of values. You will find, even in the work of the church, that there are more values in life than any one man can master. It will be necessary for you to find the relative values of things and opportunities, and, to choose between these without drawing the false but enticing conclusion that he who does not think just as you do has chosen wrongly. Paul writes to his son Timothy, "But godliness with contentment is great gain." (I Timothy 6:6). There have been men who have emphasized godliness with an admirable fervor but whose lives became increasingly filled with discontent, and who in their attitude toward others became increasingly contentious. Men have admired them for their fervor, but, somehow, have not felt drawn to them or their cause. To them, godliness without contentment failed to become great gain. To many, they seemed godlike, very much as a statue is like a man whom it represents. They may admire its grandeur

and even carry away a suggestion; but as for a definite, warming fellowship, that is lacking, and evidently is also practically impossible. The great value of godlikeness consists in being like God in such a manner that when men see you do your works they shall praise God. Any man who thus estimates the values of life will awaken some day to the fact that his godlikeness, with all the imperfections which he may realize as still clinging to it, has been to him and to others a great gain.

From time immemorial, the evaluations which confronted a minister have included that of money. This ought never to be an end in itself, but a means to a greater end. No man can afford to love it for its own sake, and no minister of Jesus Christ dare to do this if his ministry is to remain such in fact. Money is the means for the expression of power. There are many good things that are lagging behind today because of the lack of a little money. Here is a young man who has spent years of time in perfecting an invention. Unfortunately, men with much money, but with small souls, have gotten this young man into their grip because he lacked money, and now they are attempting to wrest from him the signature that will convey to them

his rights. It fills one with righteous indignation to think what an abuse of the power of money this is; but should not our souls be stirred the more because there seems to be no friend who had vision enough to see what a little money would have done for this man, and, perchance through him, for the world. What a pity that the rich men who hold the cudgel over his head today are just shortsighted enough not to realize that by their coercive measures they are buying a patent but are losing the soul that produced the invention, and perhaps unfitting it to do greater good.

What is true in the business world is no less true in the world of work for God. In olden days, the Jew gave his one tenth as a minimum. In our days, the professed Christians are still arguing at great length and with much dexterity as to whether or not a Christian should be expected to give as much as one tenth. There are vast possibilities lying dormant in many institutions today which could be, and should be, developed by a little of the surplus money which is a burden to many of those who call themselves "children" of God. It is noteworthy that such persons seldom refer to themselves as "friends" or as "stewards" of God.

To you as teachers, the church must look, as to those who will lead out men from the imprisonment of a wrong evaluation of money. For that reason, you yourselves dare not permit the shackles of this imprisonment to be clamped upon you. In taking this attitude, you will sometimes find yourselves bound by a cruel logic which is erroneous because it does not consider all of the facts entering into the case, a logic which would make you disregard the value of money to the point of undercutting your efficiency. This you cannot afford to do. There is a certain amount of material substance which your body must have to remain efficient, and there is a certain amount of material substance which you as members of human society must have to remain at normal efficiency. In standing for this fact, you will have to prepare yourselves to be charged with being lovers of money, on the one hand, and, on the other hand, you will need to guard yourselves lest you become such.

While you cannot escape the responsibility of dealing with estimates of the more material values of life, the emphasis after all, will be upon the proper estimate of the values of a godly life. There is entrusted to you that which is more valuable than gold,

in the "good news" which you may bring to others with understanding and with conviction. To keep this message untarnished will sometimes be as serious a problem for you as the solution of your monetary difficulties, and perhaps much more so, because there are not so many people to check you up in the progress of your thinking in this matter quite so accurately or so promptly as they will in regard to the more material values. Much of this will have to be done in the quiet hours of your own thinking. Much of it will also be done in those hours which you will increasingly value as you, among yourselves or with others of your kind, will meet to discuss with a fraternal frankness, which should characterize the ministers of Jesus Christ, the various values of life and especially of your lives as workers for the Author of Life.

Ninth, the Church of Jesus Christ charges you to grow stronger "in the faith that is in Jesus Christ." (II Timothy 2:1). This strengthening of the faith that is within Christ Jesus has two aspects. First, that you may receive more of His grace; and, in the second place, that you may be strong enough to receive more of it. We sometimes pray with our lips for a measure of strength

which, if the Master were actually to give it to us, would completely overwhelm and crush us. Therefore, it may be necessary to pray relatively less for an increase of that strength, and do relatively more to be ready to receive it; for this is true, that all who labor in His Kingdom need that strength, and all have occasion to be thankful that the strength comes through grace rather than brute force or a semblance of it.

Tenth, the Church of Jesus Christ charges you to commit what you have received to "faithful men, who shall be able to teach others also." (II Timothy 2:2). Why does Paul say that it shall be committed to "faithful" men? We might also ask, "Why do bankers commit their money to faithful employees?" You will find that there is such a thing as taking the sacred message of the Gospel and haranguing it before men who have never learned to take the responsibilities of life and use them faithfully. Do not waste your time or energy in committing to them that which is sacred to you, that they may not in turn go and use it unfaithfully. This is quite a different matter from using the Gospel of Jesus Christ as a means of saving other men. You as teachers, in whatsoever positions you may find your-

selves as the years come and go, will have occasion to use the Gospel of Jesus Christ both as a means of salvation and as a message to be committed to others who in turn are to pass it on. It is in this second aspect of your function as teachers that you will need to learn to choose between those who are faithful and those who are not. Remember that dependable men are a valuable asset, and that dependability should be rated much more highly than it frequently is.

Eleventh, the Church of Jesus Christ charges you to pay the price. Paul sums up the matter thus to Timothy: (II Timothy 2:3-6), "Take thy part in suffering hardship with me as a good soldier of Christ Jesus. No soldier in service entangleth himself in the affairs of this life that he may please him who enrolled him as a soldier, and if also a man contend in the games he is not crowned except he have contended lawfully. The husbandman that laboreth must be the first to partake of the fruits." Paul here pictures a soldier as fighting self-forgetfully for the cause of his superior; the man who enters the games as forgetting all else that he may receive the crown, and the husbandman as getting his reward from the prospect of hope while he labors in the sweat of his brow.

Paul has here given us a suggestive picture which is true to life still. The cause must have a primary opportunity in the lives of those who would win; the goal is to be crossed in such a way as to show fitness for an undertaking worthy of great self-denial; and all this can be done with the satisfaction in one's heart which no man can rob. The husbandman does not know that he will get a crop while he is sowing his seed with great beads of perspiration coursing down his cheeks; but this one thing he does know, that whatsoever may be the incidents or the accidents which befall his work, that he himself is the first to realize the satisfaction which comes from having done that work well; and when one pays the price in this spirit he works not as a slave but as a freedman, who wills with the will of the Father to do the work which his Father would have done.

Twelfth, the Church of Jesus Christ charges you to exercise your self-control. In admonishing his protege on this point, Paul tells Timothy to flee youthful lusts,—that is the development of impulses in such a way as to make them weaken more than they strengthen. The natural impulses are all right; but the fault may lie in their development, and that is where the exercise of self-

control comes into its function and its right. Someone asked Bishop McDowell which were the peculiar temptations of the minister, and he read him a catalog of the sins of common humankind and told him to magnify these as a result of the stress that comes upon the average minister's life and he would know which were the temptations of the minister.

We need to exercise self-control lest we develop ourselves wrongly; but we also need to control ourselves in the spirit of forbearance. I suppose that no one needs to learn more fully or more definitely than does a minister of Jesus Christ that forbearance is is greater than "Rechthaberei." It takes more heroism sometimes to think inwardly with calmness of mind and warmth of heart than it does to express oneself toward the outside, especially when one is met by contentious spirits. Nevertheless, self-control is one of the cardinal virtues of one who would be a leader of those in the Kingdom of God today.

Thirteenth, the Church of Jesus Christ charges you to keep your balance in the midst of confusing and disturbing conditions produced by selfish men. "But know this, that in the last days grievous times shall come and men shall be lovers of self, lovers of

money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderous, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God, holding a form of godliness but having denied the power thereof. From these turn away." (II Timothy 3:1-5).

Any daily or any weekly newspaper, any magazine, and practically every religious journal that you might have picked up this morning, contains, in all probability, something which would remind you of the fact that this catalog of human traits has not yet been exhausted. If a man needs to turn away from the fellowship of such types of mind, he needs also to remember that he must have something more worth while to turn to in his thinking. You will not be able to turn away from people of this kind, so far as any possible relationship with them is concerned. If a man thinks that he can go through life today without dealing with people of this kind, he has no business to enter the ministry of Jesus Christ. You may be compelled to face them many a time as a man among men, but in your heart you must not be turning into the path which they are

pursuing. Therefore, the church of Jesus Christ charges you not to become ascetics, but to keep your balance in the midst of confusing and disturbing conditions produced by selfish men; for, after all, the essence of all of this catalog which Paul has outlined and which might have been enlarged upon, is selfishness. Whether it parades itself under some fellowship of living which is outspokenly atheistic, or whether it hides itself behind the broad phylacteries of a self-serving pharisaic spirit is quite incidental. You cannot escape dealing with selfish people, and you must learn to deal with their selfishness no matter how they propose to hide it behind innocent looking incidents.

Fourteenth, the Church of Jesus Christ charges you to meet uncertainty with stability. "Yea, and all that would live godly lives in Christ Jesus shall suffer persecution by evil men, and imposters shall wax worse and worse, deceiving and being deceived. But abide thou in the things which thou hast learned and which thou hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Jesus Christ." (II Timothy 3:12-15).

A young man was once asked whether he was considering the ministry as a possible vocation for life, and he answered with more force than eloquence, "Not on your life. Do you suppose that I would care to be chased around like a rabbit with a hunter's dogs pursuing him?" This young man had realized only one phase of the spirit which Paul touches in the foregoing quotation, namely, the fact that a devotee to the cause of Jesus Christ must expect persecution, must expect to be "chased about," to use the young man's own words; but he had failed to realize that the uncertainties produced by those minds who need Jesus Christ and His Gospel may be met by the stability furnished by His Gospel. Moreover, he had yet to learn that persecution becomes the lot of every one who undertakes to serve mankind unselfishly, whether he be a minister of the Gospel or not.

There is no particular glory in having to suffer persecution, for he who inclines to glory in that fact is in danger of approaching the point where Jesus spoke of men as having received their reward; nor is there any discredit in being persecuted, provided the persecutors have to be untrue to themselves and to God in carrying out their activities. It is the business of ministers of

Jesus Christ to learn to take for granted a reasonable amount of persecution and to meet it, not in the spirit of persecution, but in the spirit of a stable mind which knows with whom it is to deal eventually.

Fifteenth, the Church of Jesus Christ charges you to give worthy expression to the sound instruction which you have received. Men of vision have been appealed to, to make possible the advantages which you have been enjoying. Many of them know full well that they can never reap directly what they have sown. They have passed it on to you through their means and good will, and through their faith and prayers. They have a right to expect you to give worthy expression to that which you have received through their sacrificial efforts. Back of them stands the Christ, who made possible not only what has come to you directly but also the change in their own hearts, that they should will to do the thing which they have done for your good.

You cannot be true to yourselves or to your benefactors by accepting this privilege and keeping it to yourselves. Neither can you face yourselves like men with self-respect that is worthy of the best of us, and not give expression to that which has come to you

with a dignity and an inviting grandeur that is worthy of the best of men. If a man be given a great material treasure and he should dilly-dally with it, men would charge him with being untrue to his trust. What, then, can you expect men to say when those to whom have been given unusual opportunities accept as a light thing the message of God as committed to them?

We have thus reviewed at some length the charge of the church to you as those who are just merging from the ranks of the learner into the ranks of the teacher. We shall now assume that your school days have become distinctly a matter of the past, and that you are full-fledged members in the ranks of those whose business it is to give more than to receive, to teach more than to be taught.

CHAPTER TWO

AS MEMBERS OF A GROUP OF TEACHERS

First, the Church of Jesus Christ charges you to have a proper regard for each other. Rebuke not an elder, but exhort him as a father, and younger men as brethren." (I Timothy 5:1). "Let the elders that rule well, become counted worthy of double honor, especially those who labor in the word and in teaching, for the scripture saith, 'Thou shalt not muzzle the ox when he treadeth out the corn, and the laborer is worthy of his hire.' Against an elder receive not an accusation except at the mouth of two or three witnesses." (I Timothy 5:17-19).

You will find yourselves distinctly associated with men of like social standing and of like nominal occupation, and it will become a part of your work increasingly to associate yourselves properly with these men. The regard of the oriental for the elder, in years as well as position, is not unworthy of keen and searching regard by younger men of our day. The attitude toward men of your own years will in a large measure con-

vince the world of your worthiness as leaders. There is perhaps no more powerful sermon than that which expresses the attitude of one's heart toward those who are in the ranks with him; and you will find larger audiences listening to and understanding this sermon than you can ever hope to have no matter what the newspapers may find occasion to say about the size of your church or tabernacle.

The impulsiveness of youth sometimes makes great waste by making great haste in judging the motives of others. This spirit is a feeling which the nominal leaders of the church of Jesus Christ unfortunately sometimes share with others. Prejudice and partiality all too frequently, in the vernacular of the colored minister, become the "upsetting sins" of leaders in the church. Flee them!

This prejudice and this partiality sometimes show themselves in the way in which associates are preferred as co-laborers. It will become your privilege, yea, your reward, to wield your influence so that other young people shall come into the office of teacher in the church of Jesus Christ; but even in the ardor of increasing the number of those who shall bear the good news to the world, do not

hurry anyone into the office of teacher. Paul admonishes not to lay hands hastily on any man, and I sometimes wonder whether prejudice and partiality have not shown themselves in this respect as viciously as they have in the spirit of elimination. No matter in which direction this spirit may manifest itself, one of its gravest dangers consists in the fact that it leads a man to yoke himself with sinners. They may be "respectable sinners," yea, even dignitaries in the church, but no man can afford to yield to that temptation.

To stand in the relationship of fine comradeship with our fellow teachers is a thing worthy to be sought after, and should not lightly be given up because our own weaknesses and the limitations of our fellow laborers so often cause us to stumble in this regard. You will do well to harbor carefully in your minds this idea of comradeship at the start of your ministry.

Second, the Church of Jesus Christ charges you to maintain a sober attitude in the midst of intellectual and spiritual insobriety. "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his Kingdom: preach the word; be urgent in

season and out of season; reprove (bring to the proof), rebuke, warn with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine (healthful teaching), but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffering hardship. Do the work of an evangelist; fulfil thy ministry."

Paul seems very much in earnest about this charge, and well may he be. Many a man has broken down the possibilities of being a helpful, spiritual leader by affirming that everybody who did not agree with him was chargeable with the wrongs recounted here. The emphasis is, of course, on a sober attitude in the midst of confusion and spiritual insobriety. We are living in a day when the world has realized the evil of physical insobriety to an extent that only a generation ago would have been considered unbelievable; and yet we are also living in an age when insobriety shown in things intellectual and things spiritual is a matter of pride with many. So the charge of Paul may as well be accepted by us here as a personal word of admonition from the lips of one authorized to speak.

Much odium has been heaped upon ministers because of this type of insobriety. You may have to bear some of that odium. Be that as it may, do not permit it to keep you from maintaining a sober mind. You are not responsible for the evil results which you have to suffer as a result of unsober comradeship nominally; but you are responsible for the attitude of mind in which you meet the world today as it needs the sobering gospel of Jesus Christ, and the best way in which you can meet a condition like this is to keep doing the work of the bringer of the good news, God's news.

If men were kept going during the war by the cry of "Carry On" and "Let's Go," then surely the ministers of Jesus Christ may encourage themselves and minister to each other by reminding themselves of the fact that it behooves them to keep doing the work of those who bear good news to others. While others may depreciate the value of the gospel through insobriety, and you may at times feel like yielding, remember this, that your other alternative is, "To fulfil thy ministry." Many a man has added such dignity and such glory to that which he was doing, by the way in which he did it, that, somehow, in spite of the unusual handicaps, he

won the day; not in such a way as to glory in it, but so as to have proven himself a good and faithful workman.

Third, the Church of Jesus Christ charges you neither to dominate nor to be dominated. The attitude of Jesus has always been, that the man who would be a real leader was to render a service which would morally compel men to follow him; and linked closely together with this idea was that which he gave not only as an opinion but as a promise, namely, that the truth of which He was the personal representative should make men free.

You may be thrown into positions where a large portion of your work will consist in what men today call organization, and one of the chief temptations of organizations is the spirit of domination; but no man can be a self-centered dominator over his fellow workers in the church of Jesus Christ and expect to accomplish anything really worth while in the end. On the other hand, no man need think that by cringing to the domination of others he will fulfil the desires of the Master in his own life. We are to be fellows, one with the other, men in the ranks, and each one is called to a position where he needs by force of circumstances to organize the think-

ing about his own work in order that there may be orderly progress. Let him do it in the spirit of a servant of us all, rather than the dictator to us all; and let him who has not been called to summarize the plans which are needed for an orderly progress, fit himself into his rank as one who knows his place and fills it well in the spirit of freedom granted by the Master, and not in the spirit of the slave who ducks his head and obeys. You always have a right to do the right, and essentially there is no greater freedom than that, however great the accompanying handicaps may be.

When we have learned to make the combination properly, we have also learned to understand the nobility of the term fellowship. It is then that men may walk in different nominal ranks and still walk with each other and with others in that noblest of all ranks, the rank of Christian fellowship. It is this that the Church of Jesus Christ has a right to expect of us, and, therefore, it becomes a salient portion of her charge to us as teachers.

When we have become conscious of this fellowship or at least when we have learned to practise it, we have reached that stage when nominal position becomes an incident,

when it no longer stands in our way to meet each other frankly and helpfully. We have then reached the stage where we learn to stimulate each other. You will find in your ministry that one of the privileges of your work will be, to become stimulators of each other. Each one of you will find that there are days, as a good, Scotch Presbyterian used to put it, "When your clocks do not strike twelve." There will be days when you will raise serious questions as to the wisdom of your choice. If then a fellow minister, a man who does not merely theorize but who comes as one who understands, brings to you the stimulus of new hopes and of a greater vision, he will appear to you, what in fact he is, an angel of God.

What you need, others need; and the day will come when your own life will be full of enthusiasm, full of buoyancy and hopefulness, and you will need to meet some other member of your group whose head hangs in discouragement, whose heart droops with heaviness; and then you will have that rare privilege of becoming a stimulator yourself, one who can teach the discouraged to pray again, who can encourage him whose heart has grown weak to take new heart and labor on with new enthusiasm.

These things cannot be done when your mind is filled with the thoughts, either of the dominator or of the slave; but they can be done, and be done grandly and beautifully, when you have realized the spirit of fellowship in the truest sense of the word.

Fourth, the Church of Jesus Christ charges you to "carry together." You are members of a group, and, as such, you are essential parts in the group. One of you may be a hand, and another an eye, still another, some other member of the "body of Christ." The business of us all, as members, is that each of us shall so perform his functions that, combined with the performances and functions of others, the work intended by the head shall be done.

You will learn to encourage your members to give to missions, to education, to good works of all kinds, and will meet their objection that what each can do will amount to little, by saying, "Yes, but if you all carry together the little that each can do, the great things which God wants done will come to pass."

What you encourage those whom you are teaching to do, will mean infinitely more if you have learned to do it among yourselves before. If there are four small

churches in a small community filled with small minded ministers, they can produce a world of trouble; but no matter how small the community and how small the churches, if the ministers have learned to "carry together", that community and its churches will be re-born and a new day will come to them all. Perhaps there is no better place of trying this out than in our small communities, such as you, as beginners, are likely to enter in the early days of your career; and it is well to remember at the beginning of your work that it is more noble and more Christ-like to be ministers who "carry together" in the spirit of unselfishness than to be such as scatter abroad that which has been carried together, no matter how much momentary notoriety the latter course may bring.

CHAPTER THREE

AS LEADERS OF GROUPS

First, the Church of Jesus Christ charges you to pray for your groups. It will be worth your while to learn to pray earnestly for your group or groups. That very earnestness, linked with communion with God, will deepen your insight both into the difficulties and the possibilities within your group.

It will also be a profitable undertaking for you to pray gratefully for those of your group. Many a man has overcome serious difficulties because he has learned to find some one thing in some opponent to his work for which he could be profoundly thankful. It teaches one to see the good as good, irrespective of the hand which happens to bear it for the moment. Many a man can discover diamonds when well polished and properly set, who might stumble over diamonds in the rough unawares. What is true of diamonds is no less true of human souls. A sufficient amount of gratitude, especially of the right quality, will teach you to discover many human "diamonds in the rough."

Therefore, gratitude is a quality which especially the young minister or teacher will do well to develop constantly and persistently.

You can afford to learn to pray for all manner of men according to their needs, remembering that if a man's needs were different than they now are, he might act much differently from the way in which he now acts. If you are to be a leader, you will need to learn to lead people out of their difficulties. You will need to learn to understand their difficulties. There is no more profitable and no more productive method of learning to understand other men's needs than through prayer.

In learning to pray effectively for others, one does well to remember that when we reach the point where we begin to pray for men to God with the same kind of interest which God has in them, that we have then virtually clasped hands with God for the purpose of meeting the needs for which we have begun to pray. It is remarkable beyond comparison, and beyond the possibility of description in words, the change such prayer may make in your attitude as leaders toward men who need your leadership.

Second, the Church of Jesus Christ charges you to put your group in mind of the

things which are wholesome and necessary for them. "If thou shalt put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the Faith and of the good doctrine which thou hast followed until now." (I Timothy 4:6). Let me remind you again that until the present you have followed healthful and health bringing teachings that have so inspired you as to make you want to commit your lives to the bringing of this kind of news to other men who need it. These things are as wholesome and as necessary for them as they have been for you.

There is a peculiar fascination in being put into the place where one can do this kind of work. There will be every opportunity for you to draw upon all of your various resources. There is no field in which originality will find a larger place; but we will need to remember, as James Denny has reminded us when he says, "What we have to do in preaching is not to be original, but to make the obvious arresting." This means that you may remind your groups of the things which are wholesome and necessary in such a way as to arrest rather than to divert their attention, and thus make them desire to accept that which you have committed unto them.

All of your training, in the public schools, both grade and high, in the college and in the seminary, will come into play when you face groups definitely for the purpose of convincing them collectively and individually of the worthwhileness and the needfulness of your message for them. In fact, there is no type of exercise which you may have gotten and which is usable anywhere that may not come into play as you carry this matter out. I sometimes think that every minister would do well to take a good thorough course in what we today call "salesmanship", in order that he might be in the best possible position of reminding his group of the things that they need to know and possess for their own good.

Third, the Church of Jesus Christ charges you to establish right relationships between socially separated groups. In Paul's day the question of slavery was scarcely even an open question. Most of the men of the Roman Empire were slaves, and yet Paul gave slavery as an institution one of its first death-blows by the way in which he dealt with Philemon in regard to his slave, Onesimus. In his day, likewise the matter of great riches, and any ethical responsibility connected therewith, was scarcely ever touched up-

on, and yet Paul dared to put the members of the Christian church who were possessors of great wealth face to face with the fact that monetary possessions are insignificant things as compared to the riches which flow from God.

These were ideas which Paul infused into the social body of his day; but they were ideas with the power of growth, and while they have not accomplished everything, nor have succeeded in producing an Utopia, even more than eighteen hundred years later, they are indicative of the kind of thinking which any leader of a group should do in order that eventually right relationships may be established between socially separated groups.

As you fare forth into the ministry of Jesus Christ in this year of our Lord, 1922, the air is full of discordant notes, reminding us of the fact that there still exist social disharmonies of an acute type. I do not suspect that anyone of you will bring us a panacea for this condition of social ills, but I charge all of you to take the steps which are necessary to further the spirit which will help men to get together. There is no dearth for a field in which to find an opportunity of showing this spirit, but there has been a dearth of men who have had both the vision

and the patience to undertake the promotion of that spirit which will get men together, irrespective of what groups they may belong to, and to get them together as men.

Fourth, the Church of Jesus Christ charges you to be masters in dealing with trifling minds. "Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words to no profit, to the subverting of them that hear. Give diligence to presenting thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth (holding a straight course); but shun profane babblings, for they will persuade further unto ungodliness, and their word will eat (spread) as doth a gangrene."

The nervous strain through which the world has gone, has undoubtedly fostered the propensity of trifling minds. Their means of expression and their occasion for so doing cannot be numbered. Anyone with an itching for publicity grabs some idea,—ancient, modern or impossible, and promotes it with more vigor than judgment, and with more show of the truth than honesty. The immediate results are often confusing because he seems to have struck the chord of a popular need when, in fact, he has, in many cases,

merely struck the chord of present excitability.

To be a master under such conditions means that we learn to emphasize the stability of God in dealing with instability in men. "The Lord knoweth them that are His, and let every man that nameth the name of the Lord depart from unrighteousness." If you are going to be a master in a situation which confuses many minds, you will need to learn to judge whether the expression of any would-be leader is right or not. We cannot always, in a moment, tell what God clearly knows as to whether or not the promoter of a movement may belong to God, nor need we be able to tell in a moment; and that is just the reason why we need to exercise ourselves so that we may remain in the position of a master of the situation in dealing with men who are unscrupulous enough to trifle with things intellectual and spiritual in a time when stability of minds and hearts are so needful.

Fifth, the Church of Jesus Christ charges you to teach men the need of orderly leadership. Human society has long ago learned that orderliness is a prime necessity for its continuation and its growth. Paul charges Titus to remind men of the fact that

they need to be in subjection to their rulers. Today, we would charge men to remember that it behooves them to be law abiding citizens. We realize in the home, in the factory, in the mart and in the shop, in the school and in the church, that there must be order of procedure, and that any man who puts himself above the order of things must give evidence that he is obeying the higher order, or he stamps himself as unworthy of belonging to the social order in which he finds himself.

What is true of our relationship to men is no less true of our relationship to God. In your ministry you will probably find among men more real difficulty to find a deep and abiding satisfaction because they have not properly developed their sense of orderliness in their relationship with God than for any other reason.

The best way of teaching men this need of an orderly relationship with others and with God is by doing the things which are good and profitable for human kind, and by promptly disengaging yourself from the unprofitable activities of people.

We all know that human laws and regulations are imperfect, and, therefore, subject to change; but we also know, or learn to know, sooner or later, that until we have a

substitute for them, which we know to be better and of whose value we can convince other honest men, that we do best to abide by the order that exists. This course is more profitable than vain disputation, and especially than the vainglorious discussion of the things which we do not have the moral courage to lay hands on effectively.

Someone recently raised the question whether the church of today would dare to face the social problem, and someone else effectively answered it by asking, "Dare the church not face it?" It is not a question of whether or not you will teach men the need of orderly leadership. It is a question of whether or not you will show them an orderly leadership. When once they feel that you are living this principle, they will give you an opportunity to teach them to do so, likewise.

Sixth, the Church of Jesus Christ charges you to look upon your parish as yours to serve. The young minister who refused to call the group whom it was his duty to serve, **his** parish, because he said that it could be called his in no sense in which the pronoun was ordinarily used, is not so far wrong. It was his parish to be sure, but only in so far as he was their leader, or servant

and master and teacher and pastor. In short, theirs upon whom they could call to lead them out of the lower into the higher, out of the darkness into the light. When anyone takes this attitude, he will relieve himself and others of the embarrassment of ever making unideal comparisons as to the apparent advantages of his field, or group, or pastorate over that of a fellow servant.

CHAPTER FOUR

AS SERVANTS OF GOD

First, the Church of Jesus Christ charges you to show Him due confidence. As prospective individual teachers, as teachers among other teachers, as leaders of groups, you have been, and are, and will be, constantly reminded of the fact that you are dealing with men as beings in whom God is supremely interested. No matter how deeply you may have been engrossed in your studies, and how thoroughly your attention may be arrested by the interesting things which you will find in your field of labor, and how fully you may become absorbed in the solution of the problems which you will find ready to meet you, you will find yourself reminded again and again that, after all, you are a servant of the Living God.

If you do your work well, you will receive the reward of an inward and abiding satisfaction which no one can take from you as long as you meet God with all due confidence, that is, the kind of confidence of which He is worthy. Perhaps there is no one who will detect whether or not you pos-

sess this confidence quite so quickly as the so-called layman, that is, the member of your group, nominal or real.

In order to establish, to develop, and to show this confidence toward God, you will need to stand in vital and vitalizing relationship with Him. If you will need to pray for, in order to help meet their needs, you will need no less to pray for yourselves to meet your needs, the greatest of which is that you stand in a right relationship with Him to whom you pray. The matter of communion takes time. To be sure, we live in an age of haste, and we may not always be able to set aside as many hours as men sometimes apparently have set aside with considerable regularity for formal prayer; but we must pray, and we must take time to pray. We need not, as do the Mohammedans, stop all of our activities five times daily to bow ourselves with every sign of reverence toward some geographical point of remembrance in order to pray. We may need to pray as we run sometimes, but it is far better to run praying than to do nothing but run, or to pray formally only.

Second, the Church of Jesus Christ charges you to give Him a chance to do His part. God has placed a great responsibility

upon you as His servants. He consistently withdraws Himself from the apparent activities of the firm, but he remains the "Silent Partner." The attitude of Paul when he writes, "I thank Him that hath enabled me, even Christ Jesus, our Lord, for that He counted me faithful, appointing me to His service." (I Timothy 1:12) is very suggestive of the kind of thinking that a servant of God can well afford to do. After all is said and done, the thinking that we have been able to do has been possible because Christ enabled us to do so. God, after all, has endowed you with your abilities, and there have been more times than any of us are conscious in which we might well have said with Dr. Hugh Black, "Friend, this is not my thought, nor thy thought. It is God's thought," especially when we have achieved something which was really worth while and which brought us a satisfaction that cannot be overestimated. However, it is not a matter of giving God a chance to lay hold only at the critical moment and giving us the strength which we need. We need to give God the chance also that, as Paul writes to Timothy, "the grace of our Lord may abound exceedingly." Grace, after all, is the expression of God's good will toward us, and

no man in business can afford not to give his silent partner a chance to express his good will on occasion, for most silent partners in business are the power behind the affairs which men on the street see, and surely each one of us who are servants of God can afford to give our "Silent Partner" the chance to express his good will toward and in our business with such abundance as He chooses.

Third, the Church of Jesus Christ charges you to study and appreciate His answer to prayer. When we have learned to appreciate how vital and vitalizing the relationship with God may become, how stimulating a communion with him is when our confidence has been raised to the heights where we are willing to give God the chance to express himself both in act and good will, we may still have to learn to give due appreciation to what he gave us in answer to our attitude of confidence toward Him.

Asked at one time why he did not attend prayer meetings, an old man, highly regarded in his community, answered, that it was too much of a nervous strain for him to do so. Pressed for an explanation, he said, "I have found that usually one of two things occurs when God answers prayer. Either men don't

see it at all, or they are so frightened that they do nothing about it." This man's position may seem erratic on its face, but is it at heart? Many a time men have prayed. They have wanted the measure of a pint and the Lord has given them the measure of a pail, and they have spilt it all in their excitement. Years ago, the Protestant Church of America prayed for an open door in Japan that they might send in a handful of missionaries. A generation ago, God answered that prayer by swinging the door of Japan wide open, and recently one of the leaders of one of the Protestant Churches which has done most valiant work frankly and sadly told me that when God answered their prayers a generation ago they failed to see the opportunity, and that they were to blame for the fact that the Japanese were closing the door again. What was the matter? It was a matter of a lack of appreciation of God's answer to prayer.

Men will ask you sometimes, with a challenge that savors of an accusation, whether God ever answers prayer. Lose no time with that question. Make them face the question of whether they would be ready to receive the answer which God would give if they really prayed; but be sure that you

are prepared to face this question with them by having faced it frankly yourself.

Fourth, the Church of Jesus Christ charges you to make a proper use of His revealed will. "But we know that the law of God is good if a man use it lawfully." (I Timothy 1:8).

God always has revealed himself to men who had the moral capacity of becoming his servants, and he does so today. His spirit is still operative, as you will find out in due time, in a larger measure than any theory can suggest to you now.

The things which we have suggested in this charge are meant to prepare you to become acquainted in an increasing measure with this spirit. You have discussed these questions in class. You have been led to delve into the depths of their possibilities by your teachers. You have thought into, and about them before. I have suggested nothing new to you. I have merely attempted to make you realize that the best which has been brought to you will be the best for you to use as you go out into your work, and your work is to reveal the will of God to others. To do this properly, you will need to make a worthy use of His will as He has revealed it, and as He will reveal it to you. But you can-

not hope to get all of this through your own experience, and, as a preacher of the Gospel of Jesus Christ, you will find it most highly profitable to keep in mind the fact that His will, as revealed through our Bible, is worthy of a proper usage on the part of those who bear His message to others, yea, that it is necessary that such a proper usage shall be made of the Bible in order that your work may succeed as it should through the guidance of God. The Bible, after all, is the preachers' book, and it was given to the preacher for the purpose of using it. He has no right to abuse it, either by trying to disregard it, or by wasting his time or energy in trying to put up a defense which it does not need. It is given to you as an instrument for the doing of that work unto which God has called you, and for the doing of which we hope and pray that you will be given that wisdom which comes from on High, that faith which makes your lives great in the midst of surroundings that tend to make you small, and that love that increases in the midst of the conditions which exist in a world like this, into which you have been brought without your beck or ken and in which as prospective teachers, as members of a group of teachers, as leaders of groups, and espec-

ially as servants of God, you are to make your contributions to Him who is the Father of us all as he revealed himself through Jesus Christ our Lord and Master.





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